

The American Friend

Old Series
Vol. XLVI No. 24

NOVEMBER 23, 1939

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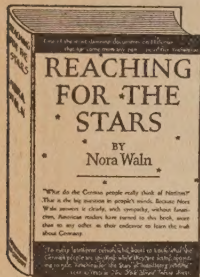


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By Nora Waln

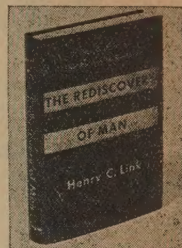


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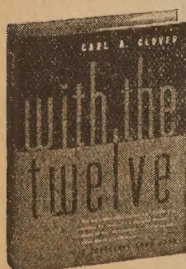
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THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

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EDITORIAL

What is the Content of Our Thanksgiving?

SPRING and Autumn vie with each other for the title of favorite season—Spring with its greenery of outbursting life; Autumn with its flaming colors. Though included in Autumn by the Calendar, November is generally viewed as a month apart. One thinks of November and remembers that defamatory stanza of Hood's, which ends:

"No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no birds,
November!"

We resent these lines—they make us doubt whether Hood really had the soul of a poet. We resent them, not for the mere reason that November is our natal month, but because they libel one of the loveliest months of the year. Incidentally, we are writing these words on a day (November 15) as bright and radiant as one can imagine. We grant that November is often gray, tinged with brown, but it is not drab to the seeing eye. What more quietly appealing than the late autumn landscape of the countryside, sentineled by stalwart fodder shocks and enveloped in a mellow haze? It is a brooding scene, eloquent of peace and plenty, following the busy months of growth, fruition and harvest; eloquent also of meditative winter days soon to come.

How fitting that November is Thanksgiving month! It is well enough for the President that while shifting the day from one week to another, he did not venture to put it without the confines of November. Thanksgiving and November are made for each other.

Thanksgiving should have special significance for us this year. It should be very easy to be deeply thankful—and at the same time easy to be thankful in the wrong spirit. Amid all the world alarms, we have so many things for which to be profoundly grateful: the continued peace which we as a nation enjoy—and the will to peace still manifested so stoutly by our countrymen; the temporal blessings, the physical comforts, and the numerous advantages which would be luxuries to so many. For these and other boons we should express our humble gratitude, ever mindful that they are ours far beyond our desert.

On a day of national thanksgiving we are unconsciously prone to the attitude of the Pharisee in comparing our situation with conditions in other

lands—in particular with countries over which hangs the pall of war. From such an attitude we must pray to be delivered.

While properly appreciative of the material blessings that are ours, there are more significant things to be pondered and emphasized as deeper grounds for thanksgiving. They are the moral and spiritual values that conserve the worth and dignity of man. When these are lost there is little left of significance in life. We should thank God fervently for these: free and unhindered association with friends, without thought of governmental interference; the right and safeguard of openly criticizing governmental policy and public officials; freedom of expression, and the opportunity and privilege of participating actively in public affairs; an atmosphere of comparative tolerance in which the contributions to our national life made by various national and racial groups are recognized and appreciated; the exercise of complete religious liberty whereby we may worship and serve God as conscience dictates. Just how precious these privileges are we can hardly appreciate without having ever been deprived of them. The best return we can make in token of our gratitude is to exercise these rights faithfully, and to work ever to maintain them inviolably, thus serving the liberal, democratic ideal which alone ennoble man, created in the divine image.

Good Reading Maketh A Full Friend

IT IS appropriate that at Thanksgiving time we issue our pre-holiday book and literature number. Another important blessing for which to be grateful is that of a wealth of good books and the freedom of the press to issue them without let or hindrance. This is a foundation stone of democracy.

A freely reading people makes for an informed and an alert public. If this is true in general, it follows that it is also true of any particular group. As Marianna Brown points out in the following article, there is ample reason why Friends should read largely. This explains our particular emphasis in this issue. While a brave array of excellent general titles is presented, we have made special point of reviewing books written by or about Friends.

There is much said these days regarding the problem and importance of maintaining, amid many dis-

tractions, the unity of the family circle. As one means toward achieving this, we propose for the long winter evenings before us a family reading hour. There are plenty of books—some of them set forth in these pages—that are of lively interest to old and young alike, and that lend themselves to reading aloud, in turn, by different members of the family. The generous use of books as Christmas gifts will

doubtless help to initiate such a reading hour, and thus be an aid in strengthening family ties.

In no mercenary spirit we wish to assure all that toward this end the Friends Publishing Board, through its Book and Supply House at Richmond, wishes to serve you. This is *your* agency. The more you use it, the better service it can render you and the Society of Friends.

Read to Show Thyself Approved

By Marianna Brown

(Read at the 1939 Session of Western Yearly Meeting)

THE story is told of a little girl who said to her teacher, "I have wrote my essay." "And what did you write about, my dear?" said the teacher. "Oh," replied the child, "I wrote nearly two hundred words on several subjects." The fitness of this story you will understand as I proceed.

WHAT'S YOUR SCORE ON THESE QUESTIONS?

Certain pertinent questions appear in the foreground of the general survey of the subject of Reading which will be addressed to the audience without, however, expecting any audible answer.

First, *can* you read? This casts no aspersion on your intellectual attainments and your ability to pass a satisfactory I. Q. test. Rather, are you able to concentrate your attention on a book, stay with it to the end, and at the completion comment upon its style, the choice of words, and give the main points of its contents? Or is your knowledge of it similar to the predigested presentation of some professional book reviewers?

Second, assuming that you *can* read, *do* you read? Practically every one reads the daily newspaper which frequently contains little more than gossip interspersed occasionally with facts, all of which, however, are necessary for the maintenance of human relationships. But is your reading only contemporary?

Third, do you *enjoy* reading? Or is it more or less a sense of obligation that gives the stimulus? One may read to preserve a reputation for literacy or to attain a goal of honorable mention in Yearly Meeting or elsewhere. If reading is drudgery there is something wrong with the reader or the selection of the book.

Fourth, *what* do you read? This question is more or less involved with the preceding questions and will be considered later.

Fifth, and finally, *why* do you read, or what may be achieved by reading?

SOME GOOD REASONS FOR READING

May I suggest a few reasons for reading. You can readily think of others:

1. For information.
2. To enlarge one's vocabulary.
3. For inspiration and general culture.
4. To develop and cultivate imagination.
5. For diversion and recreation.

We read, then, for information, to find out things. These are the days of movements: new inventions are constantly being produced, safeguards in transportation by land or water or air, for example, and one must be alert to catch the last word.

Is one medically minded? Eager is every generously spirited physician to learn what a medical brother has discovered, and grateful is every layman to know the results of successful experiments for the promotion of health and longer life.

ALL NEED TO LEARN BY READING

In this day of multitudinous *isms* the religionist of whatever denomination watches with evaluating mind what contribution for good or ill is being formulated in this restless age; the Oxford Movement and its ally or descendant, Moral Rearmament, and Father Divine are all with us.

Likewise the lawyer, the teacher, the farmer, the merchant, each in his own particular field, has vital need for all the information he can get to aid him in his particular occupation or profession. Not only those in professional or definitely occupational field need to know late developments, but the plain mine run, fairly intelligent citizen, whose life is consciously or unconsciously influenced by movements in all departments of human activity, needs to learn by reading.

WE EXPRESS OURSELVES FEEBLY

The second result that accrues to the observant reader is an enlarged vocabulary. This may seem a trivial product and in a sense it is. We can get on with very few words if we wish merely to secure the necessities of physical existence; but with the wealth of the English language at our disposal, embodying in its make up contributions from many sources, even the best of us are humiliated at our inability to express our thought with accuracy and beauty. Would it surprise you when a proposition is presented to the Yearly Meeting if, instead of the time-honored phrase, "I unite" or the later, "I approve," some modernist should say "Okay"? A charming girl within a short time spoke of a darling baked potato, a darling baby, and a darling sunset! She needed more words.

INCREASING OUR BREADTH OF INTEREST

Some hundreds of years ago a Latin writer, Terence, said in substance, nothing that is of interest to any human being lacks interest for me. It is this widely directed viewpoint that aids in producing both culture and inspiration. We do touch life at many points without special effort and this association is sometimes inspiring, sometimes depressing. But in either case we cannot successfully ally ourselves with people and things without knowing something of the past out of which they have emerged. This is true, not merely of our own country, but since the world has become a neighborhood we cannot isolate ourselves from other lands.

More than a century of our history was spent in pioneering. There was little time or strength to cultivate more than the means of fairly comfortable living. Simple goodness characterized these earlier generations and we have done well if we are trying in these chaotic times to accept the heritage they have left for us. But meanwhile we are realizing that life is more than meat and drink and warmth—material demands. The contemplation of beauty, the ramifications of the search for truth allure us into new fields of thought.

WHAT GOOD BIOGRAPHY DOES FOR US

Much time could be spent in considering how culture and inspiration can come from reading the biographies of those who have achieved in every department of human activity. So important has this study come to be regarded that in some colleges special chairs for it have been established. A good biography presents the real facts in a life without embroidery. "Reading biography," some one says, "helps us realize the heroic possibilities of life. The evolution of a personality furnishes a drama more engrossing than any detective story." In the making of men and women we discover human resources that outdo the story that Dale Carnegie daily tells, believe it or not. Neither Japanese nor German appeals to us racially just now but we feel a spinal quiver as we read of Noguchi, the cripple, who went far into the science of bacteriology, perhaps prepared the way for Walter Reed's efforts to prevent the spread of yellow fever; or of Steinmetz, an immigrant hunchback, the diminutive with the giant mind excelled only by Edison in his wizard-like electrical achievements; or of the devotion of Madame Curie as in poverty she gave her life to the segregation of radium. Benjamin Franklin, William Lloyd Garrison, Graham Taylor, Dr. Grenfell and hosts of others are types of individual achievement whose story should thrill us with ambition to leave some slight contribution as we pass this way.

WHY WE NEED IMAGINATION

Fourth, rather closely connected with inspiration is the development of imagination. We cannot reproduce in our own consciousness the real lives of others without forming a picture of their background—the time and conditions under which they lived. We cannot put them into our time and environment and must needs reconstruct a true origin and watch their progress into the personalities that did things. But not merely to interpret the past do we need imagination; we acquire it now as we catch in reading here and there a voice of optimism in the sea of pessimism that seems at times about to engulf us. Castle building in general is not in good repute but if it wasn't a castle it was a ship that floated in the dreams of the Wright brothers until it became a reality and materialized in the dream of a Lindbergh.

READING AS RELAXATION AND RECREATION

The last of the suggested reasons for reading is diversion or recreation. It scarcely differs in value from the others. We are learning the necessity of physical relaxation. Long-continued physical tasks spell physical exhaustion. The mental tensions of modern life lead to the breaking point unless there is some loosening influence. One gets away from the tug-compelling occupation and bewilderments by reading. The choice must not be the profound treatise but the light essay, the humorous travel story, or problemless fiction. It is said that business men or others carrying heavy burdens find the shortest road to relaxation in mystery stories which appeal to another set of emotions than the usual ones. Whatever makes the reader for a moment forget his anxieties and takes him away from his fruitless brooding, is of value.

These, then, are mere suggestions of what may be accomplished by reading: a fund of information giving one a feeling of being at home in the world; better English; wider culture; new inspiration; keener imagination; respite from worries.

WHY FRIENDS SHOULD READ MORE

It is not beside the truth to say that we as Friends may need to cultivate the reading habit. This does not imply that we are more in need than other sects; rather, we believe the contrary. But if we have a unique message it behooves us to know what that message is and whence it came. For example, we are preeminently acclaimed by outsiders as believers in Peace. How many of us can give a definite statement of the basis of our Peace principles? Is it humanitarian or economic or Christian? When differences arise, have we an equivalent of war to settle them? Have we merely a negative belief or do we have a positive message which we are eager to proclaim and defend?

How has it happened that former objections have been discarded—objections to music, certain kinds of amusements, etc.? Were these recreations wrong then, right now? Are these ideas formerly conscientiously cherished to be ridiculed by the present generation? There are perhaps not fifty-seven varieties of Friends today but far more than there should be. How many of us know what and why they were, or are? Do we try to understand the intense conviction—perhaps mistaken—that formed the basis of these divisions? Do we know what and where are our mission fields or who are our representatives there? Are we cognizant of the work of the American Friends Service Committee? Non-Friends know about it.

OUR OWN PERIODICALS INDISPENSABLE

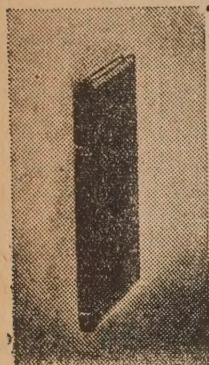
Loyalty to our local meetings is one of our outstanding virtues. There is and should be unwavering interest. Too often, however, we care little about the meeting of which it is a subordinate part. Few attend Quarterly Meeting, fewer still the Yearly Meeting, and it is only a baker's dozen that participate actively or passively in the deliberations of the Five Years Meeting, and these are not always those who need it most.

We need too, the comparison of one local meeting with another, as well as the accomplishments of other larger bodies besides our own. Our literature is the main source of this information. Through *Western Work*, which well deserves its name, the *Missionary Advocate*, and through *THE AMERICAN FRIEND*, we should learn what is going on among Friends everywhere. But we do not take them, or if we do, we don't read them. Why? It is a rather poor farmer who takes no farm journal, or physician a medical magazine, or a teacher one educational periodical, or an unusual housewife who does not have a magazine adapted to her needs. But is *THE AMERICAN FRIEND*, our church paper, in your home? This is the main source, let it be repeated, of information about movements in Quakerdom at large.

MAY WE MERIT OUR NAME BY FRIENDLINESS

If any of you were present at the Ministers and Workers Conference held at Carmel a few years ago, you have not forgotten the address at the vesper service when a woman in her own gracious way emphasized the necessity of presenting the claims of the Christian Gospel attractively, basing her remarks upon the text, "And let the beauty of the Lord our God be upon us." Is it not obligatory upon us to take pains to merit the name of Friends by friendliness? Perhaps we try to avoid this obligation by calling ourselves Quakers. We need not only to cultivate graciousness, but also the inspiration that inevitably comes from reading the

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5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of

* ch. 5. 22.
* Or, regard
my seed
* ch. 10. 16.

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By Edna B. Baxter

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SNOWDEN'S SUNDAY SCHOOL LESSONS— 1940 Edition

By Earl L. Douglass, D.D.

Snowden's Sunday School Lessons are presented in a new and larger format this year, with the addition of an important feature, Hints to Teachers, at the end of each lesson. These offer concise, useful suggestions on how to present the lesson material for all age groups. They are planned to help the teacher to bring out the salient points in each lesson and stimulate an increased active interest on the part of every member of the class.

This commentary is distinguished by its clear, crisp presentation, vivid illustrations, and helpful applications for personal problems. It offers practical inspiration for modern creative teaching.

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THE PREPARATION AND DELIVERY OF SERMONS

By Carl S. Patton

Although the work of the minister has almost as many phases as the life of man, his chief task is the making of sermons. Dr. Patton's book is not a dry treatise, but a richly human discussion of the minister's most important task.

\$2.00

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biographies of George Fox, Margaret Fell, Mary Dyer, Stephen Grellet, Elizabeth Fry and hosts of others who have been channels through which the spirit of God has flowed, resulting in humanitarian reforms and "fellowship with the Divine," to quote from a recent address.

SOME MODERN ENEMIES OF READING

This paper cannot end without a warning—perhaps a species of heresy—against three or four enemies of reading, but at the same time enemies capable of potential good: the radio, the professional book reviewer, the picture show, and the magazines containing nothing but pictures. They all profess to give something for nothing—culture and knowledge without the expenditure of any energy. Having heard a summary of the contents of a book or seen a portrayal of something in action, subsequent reading is tiresome, and the apt choice of words and the character of the style are lost.

What has been said about reading is especially for adults. We have become so accustomed to think and talk of the citizens of tomorrow that we have almost forgotten ourselves, the citizens of today, and that we are responsible for the kind of world we are preparing for them.

CONCLUSION OF THE WHOLE MATTER

To learn to discriminate values, to think clearly, to appreciate finer things in literature and life, to gain inspiration, to transmute ideas into reality—these are some of the things attainable by reading.

Paul writes to the Philippians, "Whatsoever things are true, whatsoever things are lovely, think on these things." The wise man says, "Without vision the people perish." Paul says to Timothy, and perchance to Western Yearly Meeting of the Society of Friends, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Cameos in Color

By Edith Collins Moon and Marjorie Hill Allee

WHEN we were very young, and for some little time thereafter, the two good books about Negroes for children or for adults were "Uncle Tom's Cabin" and the Uncle Remus stories collected by Joel Chandler Harris. To these were added, about forty years ago, a third: Booker T. Washington's "Up from Slavery," and some readers began to get acquainted with the poems of Paul Laurence Dunbar.

These are library classics today, but not in solitary splendor. The last few years have added to them an increasing number of books which deal with Negro manners, art, thought and life so appealingly that it seems very likely some of them will become permanent contributions to American literature; and if they never reach that recognition they will have given a great deal of spontaneous pleasure to their readers, white or colored.

The best of this new and fresh group of Negro books seem to the writers of this review to be books for children, and it is a short selected list of these that we wish to call to the especial attention of Friends. They would, we think, interest any American reader, young or old, especially if he have a liking for the picturesque; but the Quaker who has taken advantage of his historical tradition to know Negroes as friends, will naturally find them more rewarding than will the average person who has not shared this experience.

"Flop-eared Hound" and "Tobe" are two books for younger children, through whose excellent photographic illustrations the two small boys of the stories pursue their way with grave and charming dignity. The simple incidents are truthful, homely and absorbing.

Edith Collins Moon is librarian of the Foster School in Evanston, Illinois, and has taught for several summers in the deep South under the auspices of the Rosenwald Fund. She specializes in the study and teaching of reading for Negro children.

Marjorie Hill Allee is the author of several books for young people, in some of which, Negro characters have been employed.

The story of the making of "Tobe" is this: there was a little colored boy to whom a kind woman gave books to read. One day he asked, "But why aren't there any books about children like me?" And the only answer to that natural query was to say, "I'll make one," which she did. The entirely satisfactory result is "Tobe," which has been at once accepted by colored children as their own story.

The story of "Araminta" must be added to these books for younger children. One ventures to say it is already a classic in its field. Araminta is a little girl from town who goes to visit her grandmother in the country. There is no tap to turn on when she wants a drink, no electric light when it is dark. Araminta has all the thrills of a pioneer in learning country ways.

"Key Corner" is a book by the same author, but for older children. Cotton picking is over in a southern country community and the children are free to go to school. The school building is the same-old shack, furnished with crowded desks and old books, hand-me-downs from the white schools; but the teacher is new and the old building glows with her personality. They have no maps, so the teacher shows them how to draw the map

of Georgia on the ground; spelling lists deal with things they know, like hammers and anvils, instead of crypts and crags and sprats; and arithmetic problems concern the familiar measurements of soy beans and Crowder peas. Mr. Asa, the old man who can tell them about the secret and dangerous adventure that it was to learn to read and write when he was a little slave boy, raises Johnnie's appreciation of his own chance to go to school now; and the teacher encourages him to feel that when he is a "grown man and strong" perhaps he can go on to school elsewhere. In the meantime he loves the old school house, and in several exciting chapters of the story he proves his devotion to it.

Not all Negroes are American nor African. "Mouse-knees" had the run of tropical Tobago, down in the West Indies. See him in full flight across the cover of the book, ballooning in his father's Sunday pants with nine inches cut off, and you will irresistibly desire to hurry after him, investigating goats and ghosts and governor-generals, as they appear on that British-flavored island.

"Johnny," surprising to relate, is Hungarian born, of an American father who had come to Budapest to earn his living there as a waiter, but returned again to his own country. A black face is so unusual in that city that when, after a childhood spent with a kind shepherd on the Hungarian plains, Johnny appears in Budapest, a policeman has to take him up in order to keep the gathering crowd from obstructing traffic. The policeman, Johnny, and Rudi, the boy whom he meets in his place of detention, become fast friends. His adventures when he is free again remind one not a little of Huckleberry Finn, and there is

also a flavor of Cinderella. When, after many vicissitudes, he and his friend Rudi reach Berlin in time for the Olympic Games, they find that the star American athlete is Johnny's older half-brother, who is delighted to find him and carries the boy home to America with him.

"Zeke" is written for older boys and is, under thin disguise, the story of the experiences of a boy at Tuskegee Institute, which, thanks to "Up from Slavery," written by its founder, and to its continuing excellent work, is probably the most familiarly known of all Negro educational institutions. It is a valuable book at an age-level not as yet very well furnished with books. Those who like it will also enjoy the glimpse of another type of boarding school for Negro boys seen through Richard Corwin in "Shuttered Windows."

"Shuttered Windows" is first and foremost a fine story of a Negro girl of high school age from a northern State, who goes down to the spot on the southeastern seacoast from which her father, now dead, came years before. Her great-grandmother, who still lives there, wants to see her, and hopes she will want to attend the near-by boarding school for Negro girls. Harriet goes, but she is free to return to her good northern high school, her excellent music teacher, and the right to sit where she pleases in a street car. The story carries Harriet to the point where she sees illiteracy and poverty as opportunities to serve her people that she could not have in the North. And it is not all heroics: "Girl," says Richard, "it's gwine to be fun, likewise." And the story itself has been fun all the way—a boarding school story that white girls will envy Harriet. Mr. Sperry's drawings are very attractive.

"Railroad to Freedom" has stood the test of seven years of popularity. It is a particular favorite of older Negro girls, to whom the character of Harriet Tubman, at once fabulous and historical, is cause for sustaining pride. When you read this book, get out also your copy of "The Children's Story Caravan" and read Sarah N. Cleghorn's "The True Ballad of Glorious Harriet Tubman." The story is a "natural." The most "bumbling" narrator cannot quench its life, and under the hands of a good story teller, as both these writers are, it stands out as one of the great tales of American history.

We are suggesting that you try Langston Hughes' "Dream Keeper." Most lovers of poetry already know his, "The Negro Speaks of Rivers" and "Mother to Son," which are included in this special collection for young people. The youngster who really cares for poetry will find here words and thoughts to keep in his memory.

Eppse's "Elementary History of America" is that unusual text, a history writ-

ten from the point of view of the Negroes who compose one-tenth of the population of the United States and who have shared in its history ever since the time when a Negro captain steered the ships of Columbus to these shores. It is a simply written, rather complete elementary history, suitable for reference in the home, church or school library.

For those Friends who live in our two largest cities, we recommend a visit to the Hall Branch of the Public Library at 48th Street and Michigan Avenue in Chicago, or to the 135th Street Branch of the Public Library in New York, to look through their special collections of Ne-

gro books, and make friends with the capable librarians there. These books are only a few of the growing and important records of the Negro.

In summary, the books briefly described above are as follows, with name of author, publisher and price:

"Flop-eared Hound," Credle	
Oxford	\$2.00
"Tobe," Sharpe	
University of N. C. Press	1.00
"Araminta," Evans, Minton Balch ..	2.00
"Key Corner," Evans, Putnam	2.00
"Mouse-knees," White,	
Random House	1.75

(Continued on page 500)

CHRISTMAS GIFT COMBINATION

"BEYOND DILEMMAS"—Quakers Look at Life

In which a group of twelve representative American Friends contribute illuminating chapters on the Quaker approach to various questions. Edited by Dr. S. B. Laughlin....\$2.50

"WE DIDN'T ASK UTOPIA"—A Quaker Family in Russia

A great human interest narrative by Harry and Rebecca Timbres of a year's experiences as "workers together" with the Russian people.\$2.50

"THE AMERICAN FRIEND"—Your Church Paper

New or renewal subscription.....\$1.50

Total (separately)\$6.50

In combination 4.50

Either book alone, with new or renewal
subscription 3.00

Buy Quaker—and Save Two Dollars on Your
Christmas Budget

ADDRESS, THE AMERICAN FRIEND
RICHMOND, INDIANA

Quaker Strategy in Europe

Reports Received from Homer and Edna Morris

WRITING in odd moments at the Quaker Bureau in Amsterdam, waiting on a park bench in The Hague for the doors of the British passport office to open, sitting in small Dutch hotel bedrooms, or jogging along in Dutch trains, Homer and Edna Morris have recently pieced together an account of their three months' service in Europe that is most revealing and comprehensive. It discusses many questions that cables can only half answer, or not at all: What is the possibility or desirability of our engaging in Polish relief? What is the present status of the Friends group in Germany? What is happening to the refugee problem? To the Friends Centers in border countries? Is there still a place for our workers in war-time Europe?

Dealing, as it does, with negotiations still in the making, some of that report is not ripe yet for publication. Edgar Rhoads, Arthur Gamble, and Frederic C. Walcott are now on the high seas, sailing for further explorations and negotiations in Poland, and until they have pushed investigation a little farther, it will not be possible to say what our role may be in Poland.

J. Edgar Rhoads was in the first group of workers who arrived in Germany in January, 1920, to begin child-feeding. He is a member of the firm of J. E. Rhoads and Sons, manufacturers of tannate leather belting. He is a member of Philadelphia Yearly Meeting, Arch Street, and of Wilmington, Delaware, Monthly Meeting.

Arthur Gamble, a member of Ohio Yearly Meeting (Conservative) and a former resident of that State, was in the French Reconstruction Unit from 1919-20, and from there went into the Polish Unit until 1924. He acquired some knowledge of the Polish language. From 1931-34 he was director of the American Friends Service Committee relief and rehabilitation program in the Coal areas, and from 1934-35 was relief administrator for the State of Kentucky. Since that time he has been district director in Kentucky for the Works Progress Administration of the United States Government.

Frederic C. Walcott is not a Friend. He is a brother-in-law of Mary Vaux Walcott, whose husband, Charles D., was head of the Smithsonian Institute in Washington, D. C. Frederic Walcott was an administrator of relief in both Belgium and Poland after the war, he has been Senator for the State of Connecticut, and also director of relief for that State.

It is a source of great satisfaction to us that these three very able men are able to sail for this difficult undertaking.

Warsaw has been about a third destroyed, and many thousands will need rehabilitation and food this winter, but the German government is doing much to meet the emergency for strictly German and Polish groups. But there are gaps in what is being done that we may well fill if the necessary freedom to act without racial or political discrimination can be granted. Providing milk and cod liver oil to children and nursing mothers is one such service; another is the opening up of channels for individuals in this country to send orders for specific packages to be delivered to friends or relatives in Poland. Like any non-parisan program, such projects, if they can be carried out, will bear a spiritual significance beyond the physical gesture. "There will be a great deal of suffering in Poland this winter, and probably some starvation," reads the report. "This is the inevitable result of war." Even a military machine which carries its own relief organization with it cannot eliminate much of that suffering.

What is happening to the refugee problem? Apparently there are left in Germany about 260,000 Jews, both confessional and non-confessional. This means, according to the report, that about 300,000 have left Germany since 1938. But with the coming of war, it has become practically impossible for non-Aryans to pay their transportation from Germany to any other country. This places a tremendous financial burden on their friends outside the country. All of the neutral countries, because of war risks and uncertainties, are now almost closed to refugees except transients with tickets in hand. Sweden has agreed to take 100 children, but the restrictions with regard to support are many. This large flood of refugees in both the Berlin and Vienna Centers has dropped to a small stream, but in some cases the pressure is urgent, and the problem of refugees in the border countries increases rather than decreases. It is often "a race with time," says Homer Morris, to get these people out of the country before they are returned to Germany—to concentration camps.

The staffing of the Centers during the war, without the assistance of English Friends, and with all the war-time tensions, creates a real problem. Black-outs have their inconveniences; taxis are scarce at night; long evenings are not too comfortable in small pension rooms. Food is no great problem yet, though Homer

Morris reports, after arriving in Holland, "We got a real thrill this morning when we had our first regular Dutch breakfast with butter, eggs, and all of the trimmings!"

News from Berlin reports Howard Elkinton's bones to be mending satisfactorily after his accident. "He has done such splendid work at the Center," reads the report, "that German Friends are devoted to him." Elizabeth Shipley and Alice Shaffer are still there, and Amelia Fogelkhan Norlind was to arrive early this month from Sweden. Many American Friends will remember her from her visit last year. The activities of the Frankfurt Center have been greatly reduced, and it is open only part time.

Meetings for worship continue as usual. The first meeting each month is "Family Day" in Berlin. Some 70 were present on October 9; 40 the following week. About 20 were at the Frankfurt meeting. Homer Morris speaks of the spiritual vitality of these groups. "They are truly Quaker seekers," he says, "trying to find the way as they face very difficult situations." We feel that one great responsibility of the Society for service in Germany during the war is to strengthen and encourage these groups. Quakerism has again taken root in Germany; whether it can survive is for the future to determine."

The Vienna Center has very special problems of its own. Joseph Conard and Marguerite Pohek are scheduled to leave soon, and it is hoped that Margaret E. Jones and Howard Comfort may take up the responsibilities there. Margaret Jones has already served in the Vienna Center; has been on the staff of the Service Committee in Philadelphia; was for a while Secretary of the Florida Avenue Meeting in Washington; and has recently been connected with the Women's International League for Peace and Freedom in Washington. Howard Comfort teaches in the Department of Greek and Latin at Haverford, and is devoting a Sabbatical year to the Service Committee. He is the son of President W. W. Comfort of Haverford.

The Amsterdam Center has moved into new quarters at Raphaelplein 2, and Mary Champney writes of it enthusiastically. Florence Cook has been there lately, but sails soon for home. A struggling new Copenhagen Center is just in the process of organization, with the Halfdan Nielsens as leaders. "We are convinced that a part of the Quaker strategy," reads the report, "should be the strengthening of the Quaker groups

in these neutral countries."

Quaker strategy—that is a curious phrase—but a legitimate one, for peace has its strategies as well as war. In reading this report from Homer and

Edna Morris, one gets a sense of shadows—menacing shadows, and of great problems to be met. But one also gets a sense of little isolated groups of people whose strength and influence go far

beyond their size—little armies of reconciliation standing up boldly before the great armies of force.

ELEANOR SLATER.

November 14, 1939.

Baltimore Yearly Meeting

By James R. Stein, Jr.

THE 268th annual session of Baltimore Yearly Meeting was held at the Homewood Meetinghouse, beginning on Wednesday, October 25, and closing on Monday, October 30.

As the Session opened, Friends were conscious of meeting at a time of deep need, but they were filled with expectancy for a good Yearly Meeting and they affirmed their confidence in the power of God to direct and lead them to new levels of power and service. The passing of Charles R. Hartshorne of the Ashton Meeting on September 16, and the sudden death of James Carey, Jr., of Baltimore, on October 28, following his attendance at the Friday evening session, were the occasion for expressions of deep gratitude to God for their long and faithful service as members of the Society of Friends.

The Clerks of the Yearly Meeting who were renamed at the opening session were: J. Hoge Ricks, Presiding Clerk; Elizabeth C. Thomas, Recording Clerk; and Mary H. Raiford, Reading Clerk. The Clerks of the Yearly Meeting on Ministry and Oversight, also renamed, were: Edward F. Raiford, Clerk; and Elizabeth H. Wilson, Assistant Clerk.

Among the Visiting Friends from other Yearly Meetings were: Willard O. Trueblood of Whittier, California; Esther E. Baird, long-time missionary in India; Florence Mae Smith, on furlough from mission work in Jamaica; Amy J. Marvel of Indiana, President of the Woman's Missionary Union of America; A. Viola Horisberg of Montclair, New Jersey, Arthur Santmier, Field Secretary of Friendsville Academy, Friendsville, Tennessee; Eleanor Slater and Leslie D. Shaffer of the American Friends Service Committee; and Thomas R. Kelly of Haverford College.

MINISTRY AND OVERSIGHT BODY

The sessions of this Yearly Meeting were well attended. A larger number of persons were present for the opening Meeting for Prayer and Meditation than usual, and the attendance at the public meetings held each evening was very gratifying. One hundred and eighty persons participated in the Yearly Meeting dinner on Sunday noon, and it is esti-

mated that there were more than three hundred persons in attendance at the Joint Session held at Homewood on Sunday evening, when Thomas R. Kelly of Haverford College gave the address on "Inner Peace and Outer Conflict."

Willard O. Trueblood spoke to this Meeting on the functions of ministers and elders and overseers. He referred to the Book of Discipline and reminded us that ministers were to be selected and recorded according to the evidence of spiritual gifts in the way of teaching and in exhorting, and in personal work; that elders were to be persons of insight who were to cooperate with and encourage the ministry in the meeting; and that overseers were to be faithful and judicious persons who were to be concerned for the moral life of the membership and who were to visit and encourage those to whom they were guided.

The matter of combining the membership and functions of the Pastoral Committee with the Committee on Ministry and Oversight was presented by Baltimore Quarterly Meeting and was referred to the Virginia Quarterly Meeting for their consideration and action.

TIMELY DEVOTIONAL MESSAGES

The devotional periods and worship fellowship were the occasion for gaining much spiritual help and inspiration. Several messages which seem to have been of particular value may be summarized as follows: In the first instance, there was the message that the Christian's armor of truth, and love, and righteousness not only defends one from evil, but it unites us with those who may differ from us and enables us to overcome the barriers which separate us. A second message was given in the statement that in virgin forests there is a primary growth of trees, a secondary growth, and an undergrowth—all of which are necessary if the forest is to survive. It is also true in the Christian Fellowship that no part can say to another part, "I have no need of you." A third message referred to the small and large dynamos that are used to provide light for an institution or for a city. The small dynamo may be able to provide sufficient power for the day-time loads

but when the night-time comes on it is important that there should be large resources of power. In our spiritual experience we may tap the infinite resources of power which are available to us through God as revealed in Christ, if we are ready to fulfill the conditions of its coming.

FOR WORLD COUNCIL OF CHURCHES

The matter of Friends of the Five Years Meeting being asked to join the World Council of Churches was carefully considered, first by the Evangelical and Church Extension Committee, and then by the Yearly Meeting in one of its later sessions. Baltimore Yearly Meeting was unanimous in approving the plan and recommended that the Five Years Meeting of Friends give the matter favorable consideration. It was felt that we should join with other Christian groups in such a World Council on the present basis of organization since such a statement of faith as has been proposed is not considered to be a creed.

FIVE YEARS MEETING DELEGATES

The following persons were appointed as delegates and alternates to the Five Years Meeting which meets next year, October 16-22, inclusive, in Richmond, Indiana:

Delegates—J. Hoge Ricks, Margaret T. Carey, Jesse A. Stanfield, Mary M. White, Edward F. Raiford, Elizabeth C. Thomas.

Alternates—Lindley D. Clark, Elizabeth L. H. Ligon, Vernon S. Brown, Lois M. Rabey, Albert Simon, Merrill L. Hiatt.

A BLAST AT KING ALCOHOL

Dr. Robert V. Seliger, an instructor in Psychiatry in the Johns Hopkins University Medical School, spoke on Psychiatric Concepts of Alcoholism at the first public session of the Yearly Meeting. Friends felt that it was a very illuminating presentation of the conditions and the treatment of alcoholism, and that it suggested the need for the prohibition of the liquor traffic. He reminded us of the increased amount of drinking among men and women. Urging that we must protest the view that wine and beer do not produce alcoholism, he asserted that alcohol is

the most dangerous poison on the human body widely used. The goal in the treatment of this disease is total abstinence for life, and begins with the immediate withdrawal of alcohol and the giving up of drinking friends and finding non-drinking friends, at least for a time. It is important that the mind of the patient should be diverted from the whole subject of drink.

In connection with the Report of the Prohibition Committee it was announced that Nate Shope, representing the Prohibition and Public Relations Board of the Five Years Meeting, would be available for speaking engagements throughout this Yearly Meeting in the near future.

ISLANDS OF RECONSTRUCTION

Elmer Slater of the American Friends Service Committee spoke on the subject "Toward a More Christian Social Order," at the meeting on Thursday evening. Mentioning the call which came to Francis of Assisi to rebuild the walls of the church in his own home town, she called us to the work of repairing the breaks in our social order and mentioned some of her own experiences in work among Mexican laborers near El Paso, Texas; among depression children in Boston; and among the Southern Highlanders in a company town in Tennessee when the company had moved out. She said that we may share in the work of creating "islands of reconstruction" in critical places and thus help to supplement the work of the Federal and State governments in the program of social reconstruction. We need to have creative vocations and avocations and to use the edges of our days in helpful service. We should live in simplicity and thus free dollars for worthy causes. Worship will become real as we give expression to the Love of God which comes to us in the building of a better world.

MISSIONS WELL PRESENTED

The missionary work of Friends was most interestingly presented by Willard O. Trueblood in an address on Friday evening in which he described his contacts with the mission work in Africa and showed that the response to Christian teaching was so great that we ought certainly to continue to support this work with every available resource.

At a meeting of the Woman's Missionary Union which was held in connection with a luncheon on Friday noon, Esther E. Baird spoke of her experiences in India; Florence Mae Smith told of the work being carried on in Jamaica, and Amy J. Marvel spoke of the work being done by missionary societies in this country and mentioned the plans for the Triennial Woman's Missionary Meeting which is to be held next October in Indianapolis just previous to the Five Years Meeting.

PEACE SERVICE IN WAR TIME

Leslie D. Shaffer of the Friends Service Committee addressed the Joint Session at Park Avenue Meeting on Saturday afternoon, taking as his subject, "Quaker Peace Service in War Time." It was a clear, straightforward presentation of the historic Quaker position in regard to war and affirmed that "faith in Christ presents a challenge, a resistance-in-love to human evil." He said that such love demands great caring; much knowledge; real discipline; and the dedication of such a community of Christ as is the Society of Friends. "Let us not forget German Friends," he said, "but reach across the fortified borders to grasp them with our prayers at this difficult time."

INNER PEACE—OUTER CONFLICT

On Sunday evening, Thomas R. Kelly of Haverford College spoke on the subject, "Inner Peace and Outer Conflict." His message was considered to have been one of the high-points of the Yearly Meeting. It is certain that he spoke to the condition of many persons who came to Yearly Meeting seeking for new vision and power in their Christian pilgrimage. He held that the outward confusion in which men and women are finding themselves is largely due to an inner confusion and that the real trouble is within the lives of persons. In order to understand our inner confusion he suggested that we must take account of the basic hungers of men—both physical and spiritual hungers—and know how they are answered.

Augustine said, "Our hearts are restless until they rest in Thee." It was this hunger for God which caused George Fox to go throughout England seeking for someone who might "speak to his condition," never being satisfied until he found Christ as an immediate experience in his heart. Thomas Kelly asked whether we as Friends are able to speak to the God-hunger of men and women, or whether we turn them aside by "brainy discussions" instead?

Part of the answer to this basic need of man for God, he suggested, lies in the fact that God is seeking for us even as we seek for Him. It is a "double search." Two consequences which follow an experience of God's love as it is re-

vealed in Christ are: (1) that "the basic earthly drives are all brought within the orbit of divine tenderness," and a new kind of life that is tender and not self-centered finds expression; and (2), there is "a new depth of dedication" which sets in. We are ready to make vows of loyalty as complete as any monk to the Father Superior but not within the walls of a monastery. Rather, it must be "to walk cheerfully over the earth bearing witness to the Light of Christ within our souls—a kind of a Third Order of St. Francis. Such a band ought to be the Society of Friends in this generation.

YOUNG FRIENDS YEARLY MEETING

Young Friends held their Yearly Meeting on Saturday afternoon, followed by a supper and an evening program, or social, which was held in the gymnasium of the Friends School on North Charles Street. Plans for Young Friends conferences and for a period at Camp Keewadin during 1940 were considered at the business session. On Sunday afternoon Young Friends had charge of a joint session of the two Yearly Meetings held at Park Avenue Meetinghouse, at which time Nancy Parker spoke of her year's experiences at Ram Allah, Palestine, and Omar B. Pancoast spoke on "Conflict in the World Today."

THIRTY-FIVE EPISTLES RECEIVED

This year we received twenty-three American epistles, ten Continental epistles and two epistles from Young Friends Yearly Meetings. The American epistles were summarized by Edward F. Raiford who has performed this task for the Yearly Meeting for a number of years. The London epistle was read at the joint session on Saturday afternoon and was prefaced by an account of London Yearly Meeting by Bliss Forbush, Secretary of the Park Avenue Meeting. He mentioned the fact that the early sessions of London Yearly Meeting were attended by as many as a thousand persons; that members of the meeting gave silent approval to items of business; that there was no praise of anybody or anything; and that there was no abandonment of their pacifist testimony.

In keeping with the encouragement voiced in the London Epistle, "we must press on toward the goal unto the prize of the high calling of God in Christ Jesus." This was the spirit in which the concluding session of Baltimore Yearly Meeting was held. During the closing dedication period, there was a consciousness borne in upon us that we were living in a great day—that we belonged to a great Fellowship of Christians, transcending time and space—and that according as we were obedient unto God we might be "Overcomers" of the world together with Christ.

Franklin, Virginia.

CHILDREN AND QUAKERISM

By Walter J. Homan

SHOULD HAVE A PLACE IN EVERY FRIENDS LIBRARY!

See review in this issue

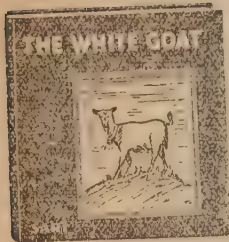
Price, \$2.00

Friends Book and Supply House
Richmond, Indiana

THERE ARE THREE Rs,

THE WHITE GOAT

By Sari



High in the Swiss Alps lived Franz who spent most of his long happy days guarding the goats while they grazed. Best of all the goats Franz loved Nanni, so when Nanni became sad, Franz also became sad and worried. He wanted to do something to make Nanni happy again. The story of how he bought a present for Nanni has a simple charm that delights small readers.

75 cents

THE GOOD MASTER

Written and illustrated by Kate Seredy

A story about the boy Jancsi who lives with his mother and father, the "Good Master," on a farm in Hungary; about his cousin Kate who comes from the city to live with them, and whose headstrong ways and temper are set right by the kindly understanding of the "Good Master"; about Kate's and Jancsi's races on horseback across the plains; their fun at the fair; their trouble with gypsies; about the shepherd who made wood carvings, and whose colorful tales kept the children listening till sundown—a charming story of the customs and people of the great Hungarian plains.

\$2.00

SU-LIN

By Ruth Ann Waring and Helen Wells

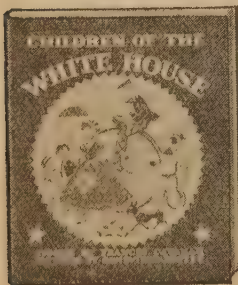


A pictorial account of the Chicago Zoo's baby giant panda, the captivating little black-and-white creature who looks as though he had escaped from a toy shop, and just couldn't be real. Su-Lin's activities from day to day, and his tricks with which he amuses the crowds that come to see him, are shown in lovely photographs, accompanied by an explanatory paragraph. For the 4 to 8-year-old.

50 cents

CHILDREN OF THE WHITE HOUSE

By Frances Cavanah



These twenty brief stories about Presidential children show John Adam's grandson driving the Chief Executive as a horse, Jesse Grant's gang meeting in a tool-house and creating what his father called the "Kick, Fight and Run Society" these being the letters of its mystic name. There are the Garfield children and the Cleveland girls, pillow-fighting Teddy and the six young Roosevelts, with others in costume and action. A merry little book.

50 cents



LITTLE GREY GOWN

By Mabel Leigh Hunt

This is the story of a little Quaker girl, whose pet lamb is not only a beloved playmate but valued source of the wool that is to make her winter dress. The evolution of the garment, the friends and relatives and neighbors that helped in its manufacture, and the events that led up to its first wearing, combine to create a warm and satisfying story, as warm and real as Libby Ann, herself, and full of the simplicity and wholesomeness of country life.

\$1.75



BENJIE'S HAT

By Mabel Leigh Hunt

An altogether delightful tale about a small boy in a thrifty family who had to wear hand-me-down hats—and what he did about it. He is a likeable little fellow and his adventures with his hats are truly exciting.

\$1.75

THE BO

"He walks backward all one lives on mustard pl his eyes. Who! What! downright exciting is th with simple instructions wha a grand hobby for

TAN

Hannah Nicholson was looked upon with susp career. Hannah's story sympathetic picture of

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READING COMES FIRST

INSECTS

ten million children. This sixty thousand lenses in strange, mysterious and fully revealed, together and studying them. And joy together!"

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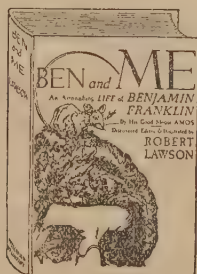
ky ke to work, is the most cap- heart in years. His carefree his unexpected comeback as a r colors, illustrated with forty- for children from 4 to 80.



PINOCCHIO

This is the only complete edition of Walt Disney's "Pinocchio." Based on the childhood favorite by Collodi, the illustrations are original production drawings by the Disney studio artists created during the two years the picture was in the making. Profusely illustrated with both color and line drawings.

\$1.00



BEN AND ME

'en and illustrated by This Robert Lawson of Ben, the astonishing life his good Franklin as told by credit is due, Amos. Amos ing it to A credit where Amos, Ben at means giv- have amounted according to without Amos's I wouldn't guidance and d of beans Richard's Almanac firm stuff till Amos revis. "Poor comic creation, Amos Weak thousands of readers a young and old.

\$1.50

MINNIE THE MERMAID

By Tom and Elizabeth Orton Jones

Mick was taking a long swim when suddenly he met, of all people, Minnie the Mermaid. Minnie had a beautiful comb on which she played a very silly tune. She told Mick all about her family, sixty-six in number, who lived in an upturned ship at the bottom of the ocean. Just what happened to Mick and Minnie the authors tell you in an amusing story with many pictures by Elizabeth Orton Jones.



75 cents

TOBE

By Stella Gentry Sharpe

The story of TOBE is the story of a little six-year-old colored boy, his many brothers, sisters, and pets, who live on a farm in North Carolina. Tobe says, "We have fun on our farm," and he tells about it in this book. It is easy to read, and children will love the photographs that illustrate each incident in his 121-page book.

\$1.00

THE JUNIOR PARTY BOOK

By Bernice Wells Carlson

It's loads of fun to plan and give your own parties. And it's easy with this book. How your friends will talk about the clever invitations and decorations you have made yourself, and about the good time they have playing the games you yourself choose and direct. Even though you can't give 24 parties before your next birthday, you will want to read all the plans right away, for they are told just like stories. And you can hardly resist using the brightly colored patterns to make some invitations just for fun!

\$1.50



OLD TESTAMENT STORIES

Retold by Eulalie Osgood Grover

Miss Grover's collection includes 88 stories, the basis of selection being child-interest. Their nature and quality may be judged from such titles as: "The First Giants," "A Year in a House Boat," "The Famine in Canaan," "The Secret of Sampson's Strength," and many others. That this adaptation is skillfully done will be expected by those who know this gifted author's many successful books for young children.

\$1.00



BOOKS BY FRIENDS ABOUT FRIENDS

THE FLOWERING OF MYSTICISM— THE FRIENDS OF GOD IN THE FOURTEENTH CENTURY

BY RUFUS M. JONES

MacMillans, New York, 1939, 263 pp.,
\$2.50

Something of what Joseph was to his father Jacob, is this volume to its author. Among all his many brain children contained between book covers, this is manifestly the child of his heart's desire. Not because it is the child of his "old age," so to speak,—rather, it is the child of his entire mature life, for it was conceived while Rufus Jones was still in college. In his Prologue, he tells us that as a subject for his graduating thesis at Haverford, he was assigned the topic, "The Mystics and Their Message." This assignment, he says, "exactly hit my mental aptitude, and set me working at a task which I knew from the first was to last the rest of my life." It led him into an "unknown continent," and for his explorations therein he has become widely known as discoverer and interpreter.

More specifically, his reading introduced him to "the Friends of God," and he decided forthwith to specialize in these little-known mystics of the Fourteenth Century: little known despite the fact that they represent "the most remarkable outburst of mystical religion that has occurred in the entire course of Christian history." Immediately he began equipping himself with the necessary languages, and before long found himself in Europe on his quest. So sure was he of his mission that after the lapse of half a century he writes:

"I always had, in those early years, a sure sense of mission and destiny in this matter. If I had a breakdown in health, or if something happened that indicated a prospect of early death, I had a quiet, inward assurance that I was not to die until I had done this piece of work to which I was dedicated."

It seems a long time to have waited for the fruition of that mission. It should be remembered, however, that throughout the intervening years, these "Friends of God" have been on the mind and heart of Rufus M. Jones. At various times he has written about them and they have continually enriched his ministry. So much so that he says: "I have lived with them so long and loved them so affectionately that I belong in some sense to their fellowship."

Not until his retirement from the Haverford College Faculty in 1934, however, was he free to make the more intensive study of this "unique flowering of the human spirit." A year in Europe

gave opportunity for research in the British Museum, but more particularly in Strasbourg and Berlin. During the intervening years, reinforced with a vast collection of notes and books, he has steadily brought to realization in this book the vision and inspiration of his early years.

This volume will be welcomed especially by those who know well Rufus Jones' "Studies in Mystical Religion," the first of the seven volumes of the Rowntree history series. To those of us who there gained a speaking acquaintance with Meister Eckhart, Johannes Tauler, Heinrich Suso, Jan Ruysbroeck, Gerard Groote and others, this renewal of acquaintance, with further knowledge of them, ripens into friendship. While centering his attention upon these Fourteenth Century mystics, Rufus Jones, through his Prologue, and his chapters on "Background Movements" and "The Immediate Forerunners," not only provides them with an understandable setting but gives a comprehensive view of mysticism from the Platonic stream of life onward.

Readers will be very appreciative of the clarifying concluding chapter—the Epilogue—on "The Nature of Mystical Experience." In the Prologue, Rufus Jones says frankly that during the long years of his study of the subject, not only has his conception of the entire significance of this Fourteenth Century movement been changed but his fundamental conception of mysticism has been profoundly altered. He has come to see the large pathological factor in the lives of many mystics, and he discounts the value of a type of ecstasy—partaking of the nature of a trance—often associated with mysticism. On the other hand, "There is a type of ecstatic state, of inspiration and illumination, which seems to me to be a most glorious attainment and very near to the goal of life—a state of concentration, of unification, of liberation, of discovery, of heightened and intensified powers, and, withal, a burst of joy, of rapture and of radiance."

In his Epilogue, assured that "no definition of religious mysticism in general abstract terms is ever satisfactory,"

Rufus Jones presents "a few specific instances of mystical experiences, which bear the marks of as genuine an insight into realms of reality as do the insights of the men who have made them." Yet on Mount Everest. These stated the fact always remains, as the audience in this paragraph: "It's the end of where one speaks of life some one who

the lecture and say appealingly, 'Will the speaker kindly tell us in two or three plain words what mysticism really is?' It is always possible to meet that demand by saying that religious mysticism is an immediate, intuitive, experimental knowledge of God, or one may say it is consciousness of a Beyond, or of transcendent Reality, or of Divine Presence. One can pack that phrase into his mind and take it home to Aunt Jane or to Grandmother Ann, but the phrase will mean much or little or nothing as it wakens or does not waken in consciousness some memory of high tide moments when the Spirit flooded in and changed the old levels of life."

W. C. W.

CHILDREN AND QUAKERISM

A Study of the Place of Children in the Theory and Practice of the Society of Friends

BY WALTER J. HOMAN

Gillick Press, Berkeley, Calif., 162 pp.,
\$2.00

While the author has limited himself in the title of this book to the study of a single phase of Quaker history, namely, the place of children in its fellowship, he has so enriched the subject in his treatment of the contributions of early Friends to Quaker thought and doctrine that it becomes a valuable addition general Quaker literature. It is written in a clear and simple style that rests the reader along with the same find and tempo that one might expect in a story.

Since in the early period to be little Quakerism children were considered were in adults, the statements of young alike, the same form for which states these. Therefore, this book of finite value for tenets clearly, familiar with the those who, in reading them facts, find in with the fresh again in given to the place of phasis in the Quaker family and the children. To one who is a novice Quaker of Quakerism, it will make in a starting place.

doctrines of the Inner Light, conversion and the second birth, along with the of the Friendly Testimonies, are basis for an interesting discussion in the Faith of Friends.

Persons who are interested or engaged in either the secular or religious training of children in the Society of Friends, will find here an understanding account of the aims and methods, the ways and means, which formed the early educational practices of Friends. They, with others in the period preceding 1787, displayed certain weaknesses in their pro-

cedures. Most of the principles and activities were not child-centered. Children were expected to follow adult patterns. In the religious experiences reported, the language and expressions are those of an adult rather than those of a child.

George Fox and other early leaders among the Quakers were remarkable, however, for their insight into educational methods, and many of the principles which guided them in the establishment of schools are a part of modern educational method. Their aim was the development of complete Christian personality, and that remains the aim of religious education today. In the education of the poor and in practical training in the manual arts, they led the way.

The final chapters deal with membership in the Society of Friends from the earliest days of its history to the present time.

The careful research, the wise selection of quotations from Fox, Barclay, Bellers, Penn and many others among the early leaders, give weight, value and charm to this book. There are constant calls for books on the early history of Friends, and Walter Homan has supplied a real need and at the same time given to us a most readable book.

NELLIE H. MARKLE.



ELIZABETH LLOYD AND THE WHITTIER

Edited by THOMAS FRANKLIN CURRIER
Harvard University Press, 146 pp., \$3.00

"Elizabeth Lloyd and the Whittiers, a Budget of Letters," consists mainly of letters not included in an earlier collection published by Marie V. Denervaud under the title, "Whittier's Unknown Romance." Elizabeth Lloyd made the acquaintance of John Greenleaf Whittier during his residence in Philadelphia from 1838 to 1840, and of his sister Elizabeth when she visited him there. It seems that some years later there was talk of marriage between Whittier and Elizabeth Lloyd, after her widowhood, but no hint of such an attachment appears in the early letters of this collection. She confesses that her feeling toward the poet when they first met had been one of deep respect and awe. Comparison of her letters to him with those she wrote to his sister suggest by the greater ease and freedom in the latter that Elizabeth Lloyd had not yet passed beyond her first feeling.

Whittier likewise manifests a genuine respect for Elizabeth and her ability as a writer. The first letters in the collection deal with a plan to compose a long poem dealing with the early history of Friends, Elizabeth believing that Whittier will write it, and he convinced that she is better suited to the task. Although

the plan comes to naught, the correspondence continues, giving pleasant pictures of life among Philadelphia Friends before the Civil War. References to her reading are of interest as they show that it was not as limited in scope as one might have feared in a Philadelphia Quakeress of her day. A paternal ban on Shakespeare had been but recently lifted, and encouraged by Whittier's love for the "strolling player," she dares to investigate, commenting: "I never read any human production, whose objectionable passages were so much like those we find in the Bible. . . He shows us human deformity—and human loveliness." Coleridge and Wordsworth, Milton, Burns, Byron—few of the great names are absent from these letters, unless it be Shelley. Carlyle she welcomed with sincere appreciation. Mingled with these enduring names, it must be confessed, appear many forgotten by later readers.

Of more peculiar interest to present-day Friends are references to great men from their Society. Yet the one of these which may linger longest in the mind is Elizabeth Lloyd's comment on hearing of the engagement of Eliza Kirbride and Joseph John Gurney: "J. J. Gurney and Heaven too?"

DOROTHY HEIRONIMUS.



HANNAH COURAGEOUS

BY LAURA LONG

Longmans-Green & Co., 246 pp., \$2.00

RUNAWAY LINDA

BY MARJORIE HILL ALLEE

Houghton Mifflin Co., 220 pp., \$2.00

These two captivating stories of Quaker life in Indiana dovetail so nicely that they might easily have been written as companion pieces. The scene of the first seems to be laid in what is now Sandcreek Quarterly Meeting in southern Indiana, the time being shortly prior to the Civil War. The scene of the second is a Friends community near the National Road in east central Indiana, the time being a few years following the

FARMERS

He that plows in deep, dark earth
In turned-up furrows, knows his worth;
Knows his soul and knows his heart
Where other clods are felled apart.

He that sows a seed of God
Shall nevermore return to sod;
Shall never sink below the earth
And never — ever — know his worth.

Oh, he shall reap a crop of joy
And treat his burden as a toy.
Oh, he shall plow o'er all the earth
And ever, ever find his worth.

MARY JAYNE STANLEY.

Earlham College.

Civil War. Each book is authentic in its description and interpretation of Quaker life, conviction and customs, and each tells an intriguing and fascinating story.

"Hannah Courageous" is apparently a first novel by its author. If so, Laura Long makes an auspicious debut on the literary stage. She portrays sympathetically "the short and simple annals" of the Friendly folk of the community, the heroine being brave Hannah Nicholson, richly endowed with the gift of an artist—a gift which her elders were inclined to view askance. But the story is more than an idyl of rural life in early Indiana. As its locale is in the border land between North and South, it depicts something of the tension existing between two ideals of society, and shows how conflicting convictions reached even into a Friends community to bring division and estrangement. Although not too depressingly, the story unrolls under the gathering shadow of approaching strife.

Underground Railroad activities play rather a stirring part in the narrative; not only that but in the departure of a wagon train of Friends to help save "bleeding Kansas" from slavery, the horizon of the period is widened. Although big and serious issues are ever implicit in "Hannah Courageous," it is a lively, pleasing story, properly flavored with a quaint humor.

For Marjorie Hill Allee, "Runaway Linda," is about book number ten, and is written in her best vein. Along with being a meticulously faithful portrayal of farm life among prosperous Indiana Friends in the seventies, it commands the reader's eager attention from the very first page and holds him in suspense till the very end. And that, we submit, marks the good story.

Following the Civil War, with the attending destitution in the devastated South, we had something of a refugee problem in this country. From the Carolinas there was quite a stream of immigration to Indiana on the part of people who were in distress. Linda and Joel, sister and brother, were two refugee orphan children who were brought north by what proved to be a bogus "uncle" who expected to exploit the children on his farm. On learning of his deception, Linda and Joel took "French leave" of the impostor when the train stopped at a station east of Indianapolis. They found refuge in the large and hospitable Saint family, where the plot thickens but unravels most happily.

"The story is the thing," one may say, but in telling an engrossing story, the author weaves in a comprehensive picture of farm and home activities, of which she shows an impressively intimate acquaintance. Incidentally, Marjorie Allee's portrayal of crotchety "Aunt Cornely" leaves nothing to be desired—except in Aunt Cornely.

Here are two sprightly, informing tales which the reviewer warmly commends. While written primarily for young people perhaps, they have hardly less appeal for those who have attained unto the biblical span and more. Attractively illustrated, each book commends itself as a holiday gift.

W. C. W.

LITTLE GREY GOWN
BY MABEL LEIGH HUNT

Frederick A. Stokes Co., 165 pp., \$1.75

This is another Quaker story—but by no means just another one. Since Mabel Leigh Hunt made her appearance a few short years ago as a writer of children's stories, she has securely established herself in this much populated but difficult field. We say difficult, for, while it would seem to be comparatively easy to write stories *about* children, it is something else for the writer to incarnate herself in the children whose experiences she portrays, thus giving the story naturalness and sincerity. Miss Hunt has achieved this—though one has the feeling she didn't have to *achieve* it—and "Little Grey Gown" fully attests her "gift," to use good Quaker language.

It is the delightful story of Libby Ann, who, when her pet pullet, Penninah, got into the frying pan by mistake, was comforted by the gift of a lamb, which in addition to serving as a devoted playpet, supplied the fleece from which the wonderful gown was made. When completed, it was more than just a gown—it symbolized the domestic process of that day, and the love and the artistry of all the helping hands that contributed to produce it. Even little Libby Ann felt this.

Older brother Reuben, sturdy, but with a rich lyric strain which gave his parents some misgivings, is no less appealing than Libby Ann. What a picture for a Quaker setting this, as the lamb "skipped archly" to the music of the pawpaw whistle:

"Reuben pulled the whistle from his pocket, and set it to his lips. He began capering about the lamb, now bending low to blow in her ear, now sending a long clear note skyward. Around and about they leaped and gamboled, foolishly, joyously, over the green grass, under the blue sky, boy and lamb together. The garlands dropped half-forgotten from the hands of the girls, as they watched, quite entranced with this idyllic pantomime."

Later there is the poignant story of the boy's passion and yearning for the silver flute, upon which his elders frowned, since they looked upon musical instruments as leading to frivolity and worldliness. Uncle Eli's understanding and

THE HINSHAW GENEALOGIES



would make an invaluable Christmas gift for anyone interested in Quaker History and Quaker ancestry.

The Encyclopedia of American Quaker Genealogy

by William Wade Hinshaw

Vol. I—North Carolina Yearly Meeting, made up of the thirty-three oldest Monthly Meetings in America. (Few copies left on hand.)

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YOUR SUPPORT will be sincerely appreciated and will make possible the continuation of this very beneficial work. As planned, the "Encyclopedia of American Quaker Genealogy" will consist of a series of volumes containing *every* item of genealogical value found in *all* records and minutes of *all* meetings of The Society of Friends in America.

FIRST EDITION LIMITED—NO SECOND EDITIONS TO BE PUBLISHED

FRIENDS BOOK AND SUPPLY HOUSE, RICHMOND, INDIANA

successful appeal for the flute in behalf of his favorite nephew, is reminiscent of the Parson and his flute in "The Choir Invisible," by James Lane Allen—which is our way of paying tribute to Miss Hunt.

"Little Grey Gown" is more than a story written of children, for children—it is a living scene of a bygone rural life, some aspects of which many of us can remember. Hence our reading is enriched by cherished memories (of our own pet lambs incidentally—except that they were kids)—and by the sight of spring flowers by a meadow stream, and by the aroma of wild strawberries on one's fingers. Piquant as are the pictures of the artist illustrating the book, such word pictures as this need no illustrator:

"Supper was so early that the long mellow rays of evening sunlight flooded the table. The heaped strawberries in the center bowl glistened. The milk in the children's tumblers turned more golden. The faces of those around the board glowed with ruddy color. The sun laid a shin-

ing path across the floor, and the slow brass pendulum of the tall clock gleamed as it spoke its ancient ritual. 'Thanks—thanks,' it seemed to say in that first long moment of grace."

If we were Jimmy Fidler, we would give "Little Grey Gown" four bells as a children's story.

W. C. W.

CAMEOS IN COLOR

(Continued from page 491)

"Who is Johnny?," Gedo, <i>Viking</i> ...	2.00
"Zeke," Ovington, <i>Harcourt</i>	2.00
"Railroad to Freedom," Swift <i>Harcourt</i>	2.00
"Shuttered Windows," Means <i>Houghton</i>	2.00
"Dream Keeper," Hughes, <i>Knopf</i> ...	2.00
"Elementary History of America," Eppse, <i>Nat'l Education Pub. Co.</i> , 1.00	

(The Friends Book and Supply House, Richmond, Indiana, will be glad to serve you by securing for you any of these or any other books desired.—Editor.)

A HOSTESS REPORTS ON SUMMER VISITORS

By HENRIETTA C. CAREY

Nearly 2,200 visitors came to see the old Flushing, New York, Meetinghouse during the summer. Many were from Flushing and near-by places but thirty-seven States and nine foreign countries were represented in the list of people from a distance.

Two hundred and forty-five years is a venerable age, but to foreign visitors who could point out churches, town halls, or even dwellings which would class as Methuselahs, two-and-a-half centuries was unimpressive. The really impressive point in regard to the structure is that it is wooden and is almost unchanged from its earlier days. The survivors of Europe's past are of stone.

Varied interests brought people to our meetinghouse. Local people felt something of the pride of possession in a relic of colonial days and almost invariably remarked that they had always wanted to see the inside. We did not too often remind them of the invitation posted outside welcoming them to worship any First Day morning.

There is of course a hesitancy about attending a service in an unfamiliar church, and especially one which has an aura of particular peculiarity as ours has. Some frankly admitted that the notice of "Meeting for Worship—Sunday at eleven," meant nothing to them in the present tense. The meetinghouse belonged to a past age so the sign must just have been left as it had been one hundred years ago. Others came with a mild interest: "People are talking about this place—I must see it too."

"Friends" visiting the World's Fair came as one goes to places of beginnings. George Fox had not been in the building but he probably had walked under some of the trees which were built into it. Just around the corner, so to speak, stood the huge oak under which he had preached to a large group drawn from many miles around, come to hear the unusual doctrine and to see the man who had stirred such wrath in magistrates and such love and reverence in common people. It was George Fox's preaching, added to the testimony of the daily lives of the small group of Friends already in Flushing, which swelled the numbers so that a meeting place other than the living room of John Bowne's house was needed. In the meetinghouse, in 1697, the New York Yearly Meeting was set up.

Another group of visitors were those interested in the beliefs of Quakers. They came asking questions—some with strange ideas about us which we delighted in correcting, some eager to discover the something different in our approach or our philosophy which made possible the work of the Service Committee and the exalted reputation which is

current among people who do not know us intimately.

It was the opportunity of talking to this group which had most value to Friends. We were impressed again and again with the deep interest there is in the what, the why and the how of the Quaker message. To such as these we gave leaflets explaining more adequately than our own words could do, some of the fundamentals of our way of thinking.

Among the interesting incidents inevitable when contacts are made with a cross section of the people of a community, was the one of the little boy who stood at the door a moment and then walked slowly and reverently in with the words, "Gee, it just draws you in—doesn't it?" Also the woman—tall, spare and severe—from a Scandinavian country whose lunch must have disagreed with her or who may have recently been crossed in love. She gratuitously offered the comment that our country is still barbarian and that anything of worth or value comes from Europe. She was but a visitor here and cared not even to leave her name in our guest book as a reminder that she had been here.

The incident which brought the most chuckles involved a very pleasant-looking, plain couple. They had been shown through the building upstairs and down and had been rather quietly interested. Before leaving we asked them to sign the visitors' book. The lady signed and a glance showed she was from North Carolina. It occurred to me that they might possibly be visiting Friends. While the gentleman signed I asked, "Are you Friends?" The lady hesitated a little and then replied haltingly, "No, we're married."

Brooklyn, New York.

MY RICHES

I have music, and laughter,
And light-hearted mirth,
And innocent pleasures
Of infinite worth.

I have sunshine, and moonlight,
And millions of flowers,
And rainbows, and sunsets,
And soft-falling showers.
I have swift-running rivers,
And wide-spreading plains,
And brilliant-hued forests,
And mountains in chains.
I have song-birds and storm-clouds,
And gardens arrayed
In exquisite tintings
Of sunlight and shade.

All these in abundance
I have, and more, too;
And I am delighted
To share them with you.

ALBERT W. MACY.
Sierra Madre, California.

AN UNUSUAL QUARTERLY MEETING SESSION

Bear Creek Quarterly Meeting held at Des Moines, Iowa, November 11 and 12, proved to be an out-of-the-ordinary session. There was throughout an evidence of the overshadowing of the Holy Spirit, a fine atmosphere of fellowship and much concern for the work of the Kingdom.

Cora Craven spoke to the Meeting of Ministry and Oversight, also to the Quarterly Meeting, of a needy field which presented an opportunity for the Quarterly Meeting to do some real home missionary work. With a committee she had made a partial survey of this field and found a whole township where there was no resident pastor. Bible School was being held in three places and some interest was being shown for religious work, but the people were not able financially to be self-supporting. The Meeting asked its Executive Committee to take steps toward meeting this need, in co-operation with the Monthly Meetings.

The Executive Committee, instead of planning a formal worship service at the 11 o'clock meeting on Saturday, had announced in each of the local meetings that an open service would be held in which all should meditate on how to practice love in a world at war. Several took part in the service, but in spirit, even more than in words, was an evidence of deep concern and a desire to find Christ as the answer to the way we should take.

The three outstanding items of business of the Quarterly Meeting were: the problem already mentioned; asking the clerk to urge each meeting to send a message to the President asking him to keep us out of war; and the treasurer's report showing that practically all of the first half of the Yearly Meeting apportionment due November first had already been paid.

Richard R. Newby, Yearly Meeting Superintendent, was present. Percy M. Thomas, Educational and Promotional Secretary of the Five Years Meeting, was given a welcome back home; also Athenia Mortimer, who until this year was one of our pastors but is now a pastor at Middle River.

The young people's meeting on Sabbath afternoon concluded the sessions. After a devotional service of song, scripture reading and poems, the subject, "How Does War Affect Youth," was ably presented in an address by Willard Johnson. This was followed by a discussion of the question under the leadership of a panel of five young people. The Des Moines young Friends then invited the large group of young people to their social room where they had planned for refreshments and a social time.

"Kindness is the golden chain by which society is bound together."

WESTERN YEARLY MEETING HOLDS REGIONAL CONFERENCES

Western Yearly Meeting held a series of nine regional conferences during the last two weeks in October. A "team" of "pilgrims" representing the various departments of work, Yearly Meeting finances, membership and the Five Years Meeting Promotion Committee, visited nine centers into which members of the Quarterly Meetings were invited. In four instances the conference was for members of one Quarterly Meeting alone, while the others included Friends from two or more.

The conferences covered a big circle, beginning at New Salem in Kokomo Quarter, then New London, Watseka, Ridgefarm, Pleasant Grove (these three in Illinois), Paoli, Azalia, Fairfield and Noblesville. The sessions began at ten, one-thirty and at seven-thirty. Most of the departments were represented by one person throughout the two weeks, although some had two, three or four speaking on their behalf and leading a discussion. At two-thirty the conference broke up into groups, each group dealing with the work of some department. This hour's discussion proved very helpful. The presence of Percy M. Thomas was continually appreciated. He brought a message in the evening services and these messages found good reception.

Fredric E. Carter, General Superintendent of Western Yearly Meeting, had a great part in the conception and organization of the plan, as he felt the meetings needed contact with a larger number of Yearly Meeting workers. Surely the conferences proved an inspiration to the seventeen who took part in their leadership as well as to the communities reached. One minister who came to the Yearly Meeting not long ago said publicly he had attended all kinds of conferences but that he had never attended one where he received as much inspiration plus practical help and suggestions and that he had never seen as fine a display of materials to help in the departmental work of the church. So much literature was carried that Fred Carter pulled a "Coffin on wheels" behind his car to transport it and the extra luggage necessary. Of course Percy Thomas had his big suit cases of books, pamphlets and helps.

Two or three threads ran through the conference. Finances were approached from two or three angles. Literature was seen, not as the work just of one committee, but as a joint concern of all the committees. And every committee was engaged in the task of Christian Education. While stressing clear-cut and up-to-date methods, the messages were centered on the individual, for "men are

God's methods, and while the church looks for better ways to do its work, God looks for better men and women to do His work." It was urged that "prayer is a costly spiritual exploit," and "too little praying is worse than none at all because it merely eases the conscience."

One concludes that Western Yearly Meeting is re-thinking her task in the light of spiritual power and life, of life enlistment and the witnessing for God that are necessary for the establishment of His Kingdom. Surely these regional conferences were profitable for the "pilgrims" and the work of the Yearly Meeting. We like to believe true what a southern Indiana Friend said: "We never had anything come to us which has given us as much enlightenment and help as has this conference."

MILTON H. HADLEY.

Chicago, Illinois.

HYMN OF THANKSGIVING

Like the waves of ocean
Boundless on the shore,
Like the day returning
When the night is o'er,
So across our spirits
As from heaven above
Roll the tides of goodness,
Shines the light of love.

CHORUS:

Come then Christian people
Let us rise and sing
Praises of thanksgiving
Unto Christ our King.

Neither pain nor sorrow
Can our faith destroy,
His abiding presence
Gives us strength and joy.

Sin cannot o'ercome us,
He can keep us true,
In regeneration
Give us life anew.

This earth is God's footstool
In His company
It can be like Heaven,
Peaceful, glad and free;
So with love achieving
What force cannot do
Bringing in Christ's Kingdom,
All things shall be new.

(Tune: "Onward Christian Soldiers")

LELIA S. MARSTALLER.

Freeport, Maine.

THIRD TIME'S THE CHARM FOR CHICAGO FRIENDS

For the third time Chicago Monthly Meeting is changing the location of its regular services. After sale of the old Indiana Avenue Meetinghouse in 1936, the congregation found a location in Woodlawn where they remained for over two years. Then they moved about eight miles southwest into the Beverly Hills division of Chicago, on 103rd Street. Now they are leaving the hall where they have been meeting for a year to go into the chapel of a Methodist Church, the chapel being located at 110th Street and Longwood Drive.

Friends will have a beautiful little chapel seating about one hundred and twenty for their meetings. Sunday School rooms are available at the close of the Methodist class period. This will necessitate a change in the hour of services, with Sunday School beginning at ten-thirty and meeting for worship an hour later. Monthly Meeting will be held, the third Wednesday of each month, in a suitable room of the large church plant which contains ninety rooms. Also the Ladies Aid will meet twice a month for its sewing and work for various organizations.

The chapel was secured the 23rd of last month when Rufus M. Jones was available for a meeting with Friends and others in the Chicago area. It will be used the 17th of December when the new cantata, "That Song of Old," will be presented by a chorus of about twenty-five. The first regular meeting in their new meeting place occurred the 19th of this month. For information regarding reaching the location, by auto Longwood Drive is a north and south thoroughfare about 1900 west, while 111th Street is a main artery east and west. Halstead Street cars which say "Sacramento - 111th" go within a block of the Chapel, passengers alighting at Longwood Drive. The Rock Island Suburban Station is just one block to the east. Friends will use the north entrance to the building, while the Methodists center their activities in the southern portion of the building.

WILLIAM I. HULL DIES SUDDENLY

Word comes of the sudden passing, on November 14, of William I. Hull, of Swarthmore, Pennsylvania. In his death American Quakerism has lost one of its finest interpreters and exemplars, and we mourn the loss of a dear personal friend.—Editor.

QUAKERDOM AT LARGE

Fred E. Smith, pastor of the meeting of West Milton, Ohio, and Chairman of the Executive Committee of Indiana Yearly Meeting, is spending some weeks within the limits of the two Philadelphia Yearly Meetings, where at Quarterly Meeting sessions and in local meetings he is finding an open door for gospel service.

* * * *

We greatly enjoyed a call the other day from a Friend who is a real "Quaker at Large." He is Lewis Hoskins, son of Alvin Hoskins, well known pastor in Iowa Yearly Meeting. As a travelling demonstrator of television, he covers the whole U. S. A., and in making his hither and yon schedules has the commendable habit of making contact with Friends whenever possible.

* * * *

Walter and Alta Jewel Green, of Sacramento, California, and their little daughter Marian, are making an extended automobile trip which has taken them as far east as Columbus, Ohio. When calling upon Richmond Friends, Alta Green made a pilgrimage to the Central Offices to view the desk at which she worked so long and faithfully as a member of the Mission Board staff.

* * * *

Phineas Roberts, formerly of Nebraska but who has lived for many years in Oregon, and who is known to many western Friends, is anticipating celebrating his one hundredth birthday anniversary on December 18. It is certainly an occasion for greetings of felicitation on the part of his friends. Though a member of Newberg Monthly Meeting, he resides with a son some fifteen miles distant and may be addressed at McMinnville, Oregon.

* * * *

By a unanimous decision, the United States Circuit Court of Appeals, sitting at Philadelphia, has recognized the legal right of public school children to refuse to salute the flag when that act involves a violation of their religious convictions. The opinion given by the Court quoted the statement of George Washington that "conscientious scruples of all men should be treated with great delicacy and tenderness; it is my wish and desire that the laws may always be as extensively accommodated to them as due regard to the protection and essential interests of the Nation may justify and permit." This decision is not only of interest to Friends in that it maintains the validity of religious freedom, but also from the fact that it upholds a decision rendered last year by the U. S. District Court in

which Judge Albert Maris, a Friend, participated. These rulings, which are contrary to the findings of high courts in certain other States, will doubtless be appealed to the U. S. Supreme Court.

* * * *

Misfortune still follows Elizabeth W. Edwards, who was so seriously injured in the automobile accident last August in which her husband, President David M. Edwards, met his death. She is making her home with her sister, Winnifred Wencke, at Logan, West Virginia, where she recently fell and fractured a hip bone. On returning from the local hospital, she writes that she is "fixed up with an arrangement of pulley and ball and chain and sand bags and all sorts of formidable arrangement, but it is no very pleasant arrangement." For those who will wish to send her greetings, the address is 408 Morrison Building, Logan, West Virginia.

* * * *

On November 16, the radio program, "Ideas That Came True," broadcast every Thursday afternoon, 2:00 E.S.T., over stations KDKA, WSM, WGBV, and others, presented the dramatization,

Merry Christmas!



Don't say it just once a year—Say it every fortnight. Say it with "The American Friend."

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"Here Come The Quakers," dealing with the story of William Penn and his efforts to found the Quaker colony of Pennsylvania. Beginning with the persecution of the Quakers in England, the program told of the successful attempt of William Penn to gain a grant of territory in the New World, of his going to the colony as governor, and of the great success of the colony as a Quaker experiment. The significance of this Quaker movement as a practical example of democracy was particularly emphasized.

* * * *

The November issue of the *Christian Herald* is rather replete with references to Quakers. In referring to the co-operation given Friends in their relief work by Hitler, the commentator says, "We hazard the guess that the Quakers are the only church in Christendom able to gain such a consideration from such a quarter at such a moment: it is a great tribute to the Friendly spirit." Also, in speaking of the work of the Friends Interracial Committee in Philadelphia in helping sponsor a series of meetings to promote understanding between Christians and Jews, and Negroes and Whites, the writer says, "That takes courage; the Quakers have it." May it be so! On the opposite page occurs the rather disconcerting caption, "Fighting Quakers." The reference, however, is to the fight Friends are making to free the name Quaker from whiskey associations. Other references are also made directly and indirectly on succeeding pages.

NEWS OF OUR MEETINGS

L. Herbert Reynolds, pastor at Amboy, Indiana, conducted a fortnight's preaching mission in the Carthage, Indiana, Meeting which closed on November 19. Murray S. Kenworthy, the pastor, speaks appreciatively of the constructive service rendered.

* * * *

In connection with his recent preaching mission at Kokomo, Indiana, Willard O. Trueblood spoke in six schools of the city to about three thousand students. "In every case," says a writer in a Kokomo paper, "he has been well received and the teachers have appreciated his understanding way with all ages of children."

* * * *

Fifty-seventh Street Meeting in Chicago has just compiled a list of its members, designating those belonging to the Five Years Meeting, to the General Conference, and those belonging to both. When the last compilation was made in

1934 the list numbered 121 names—now there are 172. The international character of the group has been emphasized during the past few years. Members include those born in Germany, Bulgaria, England, Russia, Poland, Bohemia, Mexico, Sweden, Spain, Cuba, and Japan. Members are now living in fifteen States, and two, Arnold and Lois Vaught, are in West China. * * * *

On Sunday evening, October 22, the Carmel, Indiana, Quaker Club invited the older folks of the church to be their guests. The program for the evening was a playlet entitled, "Good Morning Parson," presented by members of the Club. The time of the play was early on a rainy Monday morning and the theme was the heavy cares placed on the shoulders of a young pastor by a group of cantankerous church members. Everyone seemed to enjoy the play very much and the credit for its production goes to Joanne Quear who took a class in religious dramatics at our Young Friends Conference at Camp Mack. . . . October 22 was also a momentous day in the Carmel meeting due to the presence of Clarence E. Pickett of the American Friends Service Committee who was with us for the morning worship service. * * * *

On the evening of October 23, Allens Neck, Massachusetts, Young Friends Association gave a party in honor of James and Rebecca Wild who, after a pastorate of nine years, have assumed the leadership of the Amesbury Meeting. The meetinghouse was filled with friends from Westport and Dartmouth. After a jolly and clever entertainment by the young people, Karl H. Erickson, president of the Association, presented Rebecca Wild with a hand bag and a sum of money and James Wild with a gift of money. James Wild responded with a short witty speech, and a social time with refreshments followed. Before assuming their new duties, Rebecca Wild visited a friend in West Falmouth and James Wild spent several days with his son and wife in Vermont. For the winter, the Wilds may be addressed at Huntington Home in Amesbury. * * * *

On Thursday evening, November 9, two hundred thirty-five Friends filled the dining room of First Friends Meetinghouse at Richmond, Indiana. It was the annual fall social meeting of the congregation, combined with the observance of "Men and Missions Day," and represented a cooperative endeavor of the Missionary Committee of the meeting and the Women's Circles. A. Ward Applegate of Wilmington, Ohio, spoke on "A Concerned Friend Leaves Home," describing his impressions abroad, and pressing home his conviction that "Friends are in the world," and as such

we are to quit ourselves for significant living and serving in the world situation. General satisfaction was expressed with this congregational experience which so happily and yet seriously called us to renewed realization of the significance and purposes of the Society of Friends.

AUTUMN ACTIVITIES AT JONESBORO

On Sunday evening, November 4, Jonesboro, Indiana, young Friends entertained a large group of young people from the First Friends Church of Marion. A playlet was given, sponsored by the Women's Missionary Society and awards were presented several children for their activities in the Junior Missionary Society during the past year.

Some time before, a group from the Christian Endeavor Society were the invited guests of the Young Friends Quarterly Meeting at Marion. Several of the Jonesboro young Friends also attended Young Friends Quarterly Meeting held at Fairmount. Both of these groups were accompanied by the pastor, Bertha Day, who is working very faithfully to increase the attendance of young people in Jonesboro Meeting. A new class for young married people has been organized with Palmer Edgerton and Grace Howell as teachers.

The Men's Bible Class recently prepared and served a dinner in the church basement for the women of the church. Group singing under the direction of Edna Bundy Baskett, was enjoyed following the dinner. Later the women met in business session and organized the Friendly Bible Class.

Jonesboro Monthly Meeting observed Rally Day the second Sunday in October. A program given by the children of the Sunday School, during the morning worship period, was sponsored by Grace Howell.

ANNIVERSARY AND RALLY DAY AT HORTONVILLE

Rally Day and Homecoming were observed by Hortonville, Indiana, Friends Meeting on November 5, as Friends celebrated the fortieth anniversary of the dedication of their church. Elizabeth Reagan, a former pastor, delivered the message at the morning worship service. A basket dinner and social hour were enjoyed in the school house near by.

During the afternoon program, memories of former days were revived by the reading of many interesting letters from former members and pastors, one of special note having come from Ellis A. Wells of Whittier, California, who was pastor at the time of the dedication. Impromptu talks and incidents of church history, taken from the Minutes of the first

Monthly Meeting book, were also given. Appropriate music was furnished throughout the day.

Former pastors present were Jehu and Elizabeth Reagan and Cyrus Davis of Sheridan, Austin Osborne from Danville, and P. D. Guyer and family from Frankfort. Other absent ones sending greetings were Clarence and Julia Macon, Binghamton, New York, Leon and Bertus Roby, Shirley, Indiana, and Ralph and Leah Lawrence, Farmland, Indiana. There was a large attendance at all the sessions.

The Hortonville Meeting is starting off the new year in a fine spirit under the leadership of the new pastor, Orval Dillon, formerly of Albion, Iowa. He, and family of wife and three small sons, are happily located in the parsonage.

A very gracious two weeks revival was held, beginning October 1, under the leadership of Charles E. Haworth, of Columbus, Ohio. Souls were blessed, enriched and strengthened. Instructive teaching regarding the Tabernacle was given at the afternoon services of the first week. A facsimile of the Tabernacle and its court was on display. Hortonville Meeting was very appreciative of these helpful messages freighted with love that gave inspiration to a closer fellowship with God.

A GOOD WAY TO BEGIN IN QUARTERLY MEETINGS

In Indiana Yearly Meeting the program of activities has been coordinated into a "Unified Program of Work," and the objectives of the eight departments and of the Executive Committee have been neatly set forth in a printed, six-page folder. Very recently, under the leadership of Oscar H. Trader, General Superintendent of Portland Quarterly Meeting, a Workers' Conference was held at White Oak Meetinghouse for all the meetings and departmental leaders of the Quarterly Meeting. In spite of inclement weather, a fairly good attendance was noted in the three sessions: forenoon, afternoon and night.

Oscar Trader presided and called upon heads of departments in the Yearly Meeting and Five Years Meeting, whom he had invited, to present briefly the main outlines of departmental programs. Estella Foxworthy of Portland, opened the conference with an impressive devotional message, and then presented the objectives of the Social Service Committee. Alice L. Trader set forth the claims of the Missionary Committee. Christian Stewardship was presented by John Compton, of Anderson, Chairman of the Department. Murray S. Kenworthy, on behalf of the Peace Association of Friends in America, challenged the group to think through our Quaker responsibility.

ities in the impending war crisis. James R. Furbay, of First Friends, Marion, spoke for the Committee on Christian Education. Rhoda Warrick, of Rockford, Ohio, Secretary of the Yearly Meeting's Committee on Young Friends Activities, brought a larger vision to her younger companions. Theodore Foxworthy, pastor at Portland, gave an evangelistic message in the evening.

The program was planned so that free discussion of all departments was possible, and this proved to be one of the best features, for it revealed an alertness which gave promise of resulting activities. Milo S. Hinckle, Executive Secretary, was present and participated in general discussions. An excellent dinner was served at noon. The occasion was both enjoyable and immensely profitable. Other General Superintendents and Quarterly Meetings might take a hint from this venture. Most of the pastors of Portland Quarter were present—another encouraging aspect of the day.

INDIANAPOLIS FRIENDS IN THE AFTERGLOW

An afterglow of the sessions of the American Friends Service Committee Conference in October still hovers over the meetings and activities of Indianapolis Friends. Committees and organizations are entering with renewed enthusiasm into their programs of work.

As an overture toward better understanding between Christians of unlike groups, Dr. Allan Harcourt, Superintendent of the Bible School, has recently invited speakers of different faiths and race to address the adult assembly group. Dr. Henry Alburger, a layman, explained "Why I am a Catholic"; Rev. R. S. Mosby, pastor of an African Methodist Church, spoke on "The Art of Living Together"; Rabbi Maurice Goldblatt on "The Central Theme of the Jewish Faith."

Katrina Haramy, a sister of Prof. John J. Haramy, has recently arrived in the city, being on leave of absence from her work in Palestine for study here. Speaking on a Church Night program, she gave vivid pictures of her harrowing experiences during the weeks in which she was delayed in Europe by war restrictions and dangers.

Marion County Leadership Training School is now holding its sessions in First Friends, two evenings a week for three weeks. Edmund T. Albertson, a member of our meeting, is Dean of the School. Errol T. Elliott is in charge of the group studying "Methods and Programs." Errol Elliott is this year serving as President of the Indianapolis Ministerial Association.

Union Thanksgiving Services are being held in First Friends, with Rev. E. H. Klingel, minister of St. Paul's

Evangelical Church, as the speaker, with other ministers of this area participating. Our choir, under direction of Leona Wright, is furnishing the music.

APPRECIATION AND ROLL CALL DAY OBSERVED

October 29 was Roll Call and Appreciation Day at Charlottesville, Indiana, and a very pleasant day it was, with a good attendance both of resident and non-resident members. Milo S. Hinckle gave two fine messages, one in the morning and one in the afternoon. Public welcome was given to sixteen new members who had been received by the Monthly Meeting at various times since the series of meetings last winter held by John J. Main, of Penn, Michigan, and the pastor of the meeting, Homer G. Biddlecum. Two readings and special music were especially appreciated. Miriam Jessup, the Statistical Secretary, called the roll, which found many members ready to respond and quite a list of written responses sent in by those who could not attend. Many guests gave greetings. All the pastors and nearly all of the resident ministers of the Quarterly Meeting were present.

The Sunday School recently presented Walter Jessup with a Bible in appreciation of his sixteen years of service as Sunday School Superintendent. During this time he has been rarely absent, and there have been very few times, if any, that he has not been ready to open the Sunday School on the dot at 9:30. He has been especially fortunate in that he has had the hearty cooperation of his family, who are always ready to lead out with the music. He is also favored in that he has a son to succeed him, and Carl Jessup is now the Superintendent.

The Christian Endeavor Society is full of life and spirit, and might be called first assistants to the pastor, Homer Biddlecum.

HARVEST HOME DAY FOR FRIENDS RESCUE HOME

A long time ago, our sainted Evangeline Reams established the custom of having all the girls ever sheltered in the Friends Rescue Home, at Columbus, Ohio, gather at the Home in September to celebrate her birthday: later the group was enlarged to include the public, who were urged to bring a present of cash or donations. With her home-going, we have honored the occasion with the Harvest Home Day.

The occasion this year, held November 9, was one of the most successful days in the history of the Home, in numbers present, and the cash and other donations, and also in the beauty of the day. The campus—sun-kissed with the gorgeous autumnal glow upon the fallen

leaves and fast-baring trees—seemed to give evidence of the peace felt by the gathered group.

Herbert A. Handy began the day with the 10 a.m. prayer service, with John R. Bartow in charge of the song service. The lunch hour, at which 200 persons were present, one of the largest groups ever accommodated, was followed by tours of the Home, personal visitation, and strolls over the grounds.

At the afternoon meeting, at which the President Emeritus of the Board, Catherine Stalker, presided, a most beautiful message was given by Rev. Howard Paschal, known by many Friends through his talks over radio station WOWO, in Fort Wayne, Indiana.

The Friends Rescue Home is very grateful to all for their bountiful donations to the store house and for the cash given so generously to help the Home carry out its mission in its particular field.

HARRY H. CLARK,
President of Board.

AN ELOQUENT TRIBUTE TO HENRY F. NEWELL

(See notice in customary column)

There are those who come and go in this world, leaving some mark for good or evil, but Henry F. Newell did not seem just one of these to those who knew him. His life was more as if Eternity had broken its seal and slipped in among men for a while and then taken its place again beyond their sight. He told stories of his youth in days long ago but he never grew old. His body did, of course, but the same spirit which took him in his middle years to various parts of New England to sing of Eternal Goodness and Saving Love, that made him a pillar of strength in his own and neighboring communities, wherever he had business or helped to establish and carry on meetings for worship, still made the room of his last years a place of blessing for young and old. Old friends gathered there and spirits were refreshed. New ones came and found a breath of God in the incense of his praise. Ministers concerned with the shepherding of their flocks found wisdom, inspiration and courage in the hours spent with him, and the intimacy of his prayers eased their burdens again and again. To all, a visit with Henry Newell was a benediction of peace.

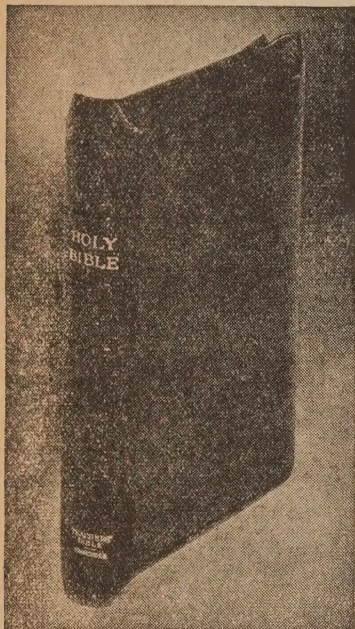
He loved his God and loved his fellow men,

His life accompanying his gospel song
In sweet accord; and who can count
The living echoes and the hearts made strong?

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5 But the Chāl-dē-āns' army pursued after them, and overtook Zēd-ē-ki-āh in the plains of Jericho: and when they had

22-25.
ch. 40, 5-9,
11-16.
c ch. 37, 12.

^bGēd-ā-lī-āh the son of Ā-hī-kām the son of Shā'-phān, that he should carry him home: so he dwelt among the people.

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VIGOROUS PEACE PROGRAM IN DES MOINES

The Des Moines, Iowa, Friends Peace Committee, after careful planning for a constructive program of service and education, began their education on October 29, by use of the inside pages of the weekly church bulletin. Under the caption, "Important Peace Points for Friends," they gave in condensed form a communication from the Peace Section of the American Friends Service Committee. On November 5 the inside pages of the bulletin carried the heading, "These Things We Should Do," presenting the program as outlined by the Peace Board of the Five Years Meeting, given in the *Messenger of Peace* for October. They are devoting November to presenting and beginning the year's work.

Emily Parker was appropriately with us in our morning worship service on November 5 and gave a splendid message on "A Service of Love in the Time of War." All were loud in their praise of her message and her fine Christian spirit.

One of the committee members is an artist and the committee is using some very attractive and instructive posters. They have a fine display of peace literature for free distribution, loan and sale. It is the aim of the committee to get the "Pacifist Hand Book" into every Friend's home. Frequent meetings are being held for pacifists.

It is planned to give several peace plays during the year; the first of these, "Missing," by Elizabeth Emerson, was given at the close of the Bible School on November 12, and it set a pretty high standard for those to follow. Study groups will carry on a campaign in educating for peace whenever and wherever they can find an open door.

Messages in behalf of the meeting and from individuals have been sent to the President and our congressmen asking them to keep us out of war.

The support of Scattergood Hostel is given a large place in the program; already three car loads of supplies and equipment have been sent there this Fall. A group of young people set Armistice Day as a day of self-denial so as to make an offering to this work. We are happy to have two of these Scattergood guests, who now have work here in the city, sit with us in our worship service on Sabbath mornings, and those of our members who have entertained them in their homes find them very interesting guests. One other, who is attending Drake University, is a very good violinist and has played for some of our gatherings.

Love and peace as a way of life was the theme for our worship service on November 12, when the pastor, Charles F. Thomas, gave a very helpful message from the fifth chapter of Matthew.

Des Moines Friends have been called upon to minister to many who need help in these difficult times, but not until within the past year have we had a special Home Service Committee. Friends have responded generously to the work of this committee in gifts of clothing and food and money, and at the October Church Night Supper it was voted to make an offering regularly for the use of this committee.

NEW VOLUME ANNOUNCED TO COME SOON

Plans for publication of Volume III of William Wade Hinshaw's "Encyclopedia of American Quaker Genealogy" early in 1940 are nearing completion. Volume III will be concerned with the Quaker records of New York City and the Long Island meetings from 1657 to the present time. Special interest is attached to this volume in that every item has been extracted and compiled by the eminent Quaker historian-genealogist, John Cox, Jr., of New York, custodian of the New York Yearly Meeting vaults. Volume III will be reviewed further in these columns upon publication.

In the meantime the Friends Book and Supply House, acting as distributor of the genealogies, offers to libraries and meetings who have not yet subscribed, the chance to secure the first two volumes, if taken at one time and immediately, a special price of \$15.00 each, or \$30.00 for both volumes. Only a few copies of the first two books remain on hand, and this offer is good only so long as the supply lasts, for there will be no second editions of the books printed.

PEACE IS EMPHASIZED IN GLEN FALLS QUARTER

"It is up to the people of the world to discover the way of life which takes away the occasion for war," declared Leslie D. Shaffer, Executive Secretary of the Fellowship Council of the American Friends Service Committee, when he spoke to the Glens Falls (New York) Quarterly Meeting on Sunday, November 12. The concern for Friends in this chaotic world was emphasized throughout the gathering by members of the Glens Falls, South Glens Falls, and Fort Edward meetings, which compose the Quarter.

Young People rallied on Saturday from Easton, Schaghticoke, Albany, Quaker Street, and the three previously mentioned meetings to have fellowship, worship, and meditation on the same peace theme.

Elizabeth L. Hazard, New York Yearly Meeting Field Secretary, Katharine Cook, Clerk of the New York State Young Friends' Fellowship, and John Burke of

Ridgewood, New Jersey, treasurer of the State Fellowship, all had messages for the youth group. They extended their messages to Quarterly Meeting on the following day as did Leslie Shaffer, who delivered an informal address on Saturday night.

A community meeting sponsored by the Adirondack Ministerial Fellowship followed the Quarterly Meeting at the Friends Church on Sunday afternoon and was largely attended by members of other religious groups to hear the peace message by Leslie Shaffer.

In the evening the Forum Group invited Leslie to help enlighten us on some of the pertinent questions in the "Pacifists' Handbook" which we are using as a guide to our regular discussions. This he did most satisfactorily. He also related many of his experiences while traveling in Europe this past Summer.

The needs of Friendsville Academy in Tennessee were brought to us by Arthur Santmier, and much careful thought and planning are being given to the matter.

John Q. Reynolds, Clerk of the Quarterly Meeting, resigned his position after serving faithfully for the past few years. Pearl Kent of South Glens Falls was named to succeed him.

BIRTHS

RUSSELL—At Durham, North Carolina, October 26, 1939, to Josiah C. and Ruth Winslow Russell, of Chapel Hill, North Carolina, a daughter, Joan.

BIERMAN—At Muscatine, Iowa, September 3, 1939, to Ralph and Clara Hoag Bierman, a daughter, Mary Ann.

DEATHS

BROWN—At the home of her daughter, Adah Brown Leonard, near Greenfield, Indiana, November 4, 1939, Almira Parker Brown, wife of Oliver M. Brown, at the age of eighty-five years. The daughter of John Peele and Miriam Hill Parker, she attended Earlham College and was a life-long member of Walnut Ridge Meeting. Funeral services were conducted at Greenfield by Homer G. Biddlecum and Parvin W. Bond. Surviving with the husband are the daughter and a son.

DENNIS—At the home of her stepson, President William C. Dennis, at Richmond, Indiana, on November 1, 1939, Emma Zeller Dennis, aged eighty-seven years. The daughter of Daniel K. and Mary C. Koerner Zeller, she was born near Hamilton, Ohio, the family removing to Richmond in 1864, where her father became prominent in the business interests of the city. Educated in private schools of Indiana and Massachusetts, Emma Zeller traveled and studied abroad and was for many years a teacher in the Richmond schools. In 1900 she was married to Professor David Worth Dennis of Earlham College. A woman of rich culture and forceful character, she had a large place in the civic and cultural life of the community. For several years she had been a loyal member of West Richmond Meeting. Funeral services were conducted by Charles M. Woodman.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania

NEWELL—At his home in Durham, Maine, September 12, 1939, Henry F. Newell, in his ninety-eighth year. A member of South Durham Meeting for over sixty years, he was an Elder and had been treasurer of the meeting and Clerk of Falmouth Quarterly Meeting for many years. His wife, Emma Day Newell, was a recorded minister, and they both visited various meetings in New England, she to speak and he to minister with song. He also helped establish and carry on a number of small meetings in communities near his home. He is survived by a daughter, Nina K. Newell, with whom he made his home.

POARCH—At his home in Indianapolis, Indiana, November 2, 1939, Lester M. Poarch, aged fifty-seven years. He was born in Spiceland, Indiana, and had lived in Indianapolis for twenty-seven years, where he was a faithful member of the First Friends Church. The widow, Nellie E. Poarch, and two brothers survive. Funeral services were conducted by Errol T. Elliott. Burial at Knightstown.

WILLS—At Portland, Oregon, October 27, 1939, Mary A. Wills, aged ninety-one. Born at Mt. Pleasant, Racine County, Wisconsin, she later made her home at Chehalis Center, near Newberg, Oregon, where she became a Friend. After the death of the husband, J. C. Wills, in 1921, the family moved to Portland. Whenever able to do so, Mary Wills gave of her energy and ability to Christian service,

especially to missionary and temperance work. Though well advanced in years her interest remained keen and her mind alert to spiritual values. Surviving are two daughters, Maude B. and Mildred R. Wills, with whom she made her home.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Avenue, Oak Park, Illinois, Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Milton H. Hadley, minister. 1640 W. 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary. 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone Glendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10

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of Friends in America

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Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 1300 S. Seventh Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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